

**PENDEKATAN TERAPEUTIK DAN PENCEGAHAN RELAPS  
DI ANTARA PENAGIH SEPARA PULIH KOLEKTIVISME DAN  
KELUARGA MEREKA DI MALAYSIA**

**ZALL KEPLI MD REJAB**

**DOKTOR FALSAFAH  
UNIVERSITI UTARA MALAYSIA  
2014**

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## Abstrak

Penagih separa-pulih (PSP) merupakan mereka yang sedang bergelut meninggalkan tabiat mengambil dadah tetapi berisiko untuk relaps. Pembentukan pakatan terapeutik di antara PSP dengan keluarga mereka boleh menyelesaikan banyak masalah akibat konflik yang berpanjangan dan boleh membantu proses kepulihan PSP. Kajian ini mengkaji kesediaan PSP dan keluarga mereka membina dan mengekalkan pakatan terapeutik, serta keupayaan PSP mencegah relaps selepas dua tahun menamatkan rawatan. Kajian ini juga mengenal pasti petunjuk kesediaan PSP dan keluarga mereka membina dan mengekalkan pakatan terapeutik, serta meneroka kesesuaian modul Terapi Keluarga Kolektif (CFT) dalam merawat PSP Melayu. Empat kelompok berorientasi terbuka yang terdiri daripada empat orang PSP dan 32 orang ahli keluarga digunakan dalam lapan sesi rawatan. Kaedah CFT digunakan sebagai rawatan disertai dengan pra dan pasca-ujian. Selepas rawatan, ahli kelompok diberi tempoh dua tahun untuk mengamalkan kemahiran CFT sebelum ujian susulan dilakukan. Analisis data yang dikumpulkan secara kualitatif menunjukkan terdapat kesediaan yang tinggi dalam kalangan PSP dan ahli keluarga untuk membina dan mengekalkan pakatan terapeutik. Ujian susulan menunjukkan tiga daripada empat PSP berjaya mencegah relaps dan meneruskan kehidupan tanpa dadah. Modul CFT didapati sesuai untuk membina persekitaran yang kondusif untuk merawat PSP kolektivisme Melayu. Identiti keluarga dikenalpasti sebagai petunjuk kepada kesediaan PSP dan keluarga mereka membina pakatan terapeutik, manakala kesetiaan adalah petunjuk terhadap kesediaan mengekalkan pakatan terapeutik. Keupayaan PSP dan keluarga mereka membina dan mengekalkan pakatan terapeutik didapati berjaya membentuk persekitaran yang diperlukan untuk memperkasakan nilai kolektivisme Melayu yang membantu mencegah relaps. Modul CFT yang berasaskan nilai kolektivisme sesuai digunakan sebagai komponen penting dalam pendekatan terapeutik untuk mencegah relaps bagi komuniti kolektivisme lain.

**Kata Kunci:** Kolektivisme Melayu; Pakatan terapeutik keluarga; Pencegahan relaps

## Abstract

Recovering addicts are those who struggling to give up drug but risk relapsing. Establishing therapeutic alliance between RAs and their family can help overcome many problems, resulting from continuous conflicts between them, and also help in RAs' recovery process. This study examined the readiness of RAs and their families to establish and maintain therapeutic alliance and to study RAs and their families' abilities to prevent relapse two years after treatment completion. This research also identified indicators for RAs and their families' readiness to establish and maintain therapeutic alliance, as well as to explore the suitability of Collective Family Therapy (CFT) module in the treatment of Malay RAs. Four open-orientation groups consisted of four RAs and 32 family members were used in eight treatment sessions. The CFT mentioned was used as a treatment couple with pre and post test. After the treatment, group members were given two years to practice CFT skills before follow up test were conducted. Data analysis collected using qualitative methods showed there is a high readiness to establish and to maintain therapeutic among the RAs and their families' members. The follow-up test showed that three out of four RAs had successfully prevented relapse and enjoying a drug-free living. The CFT module was found suitable to create an environment that is conducive to treat Malay collectivist RAs. Family identity was identified as the indicator for RAs and their families' readiness to establish therapeutic alliance, whilst faithfulness is the indicator for the maintenance of therapeutic alliance. The abilities of RAs and their families to establish and maintain therapeutic alliance had successfully created the environment required to empower the Malay collectivist values that help preventing relapse. Collectivist value-based CFT's module is appropriate to be used as an important ingredient in a therapeutic approach to prevent relapse for other collectivist communities

**Keywords:** *Malay collectivist; Family therapeutic alliance; Relapse prevention*

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27 Jun 2013

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27 June 2012

Zall Kepli Md Rejab

Matric No.: 90580

## **Perakuan Kerja Tesis/Disertasi**

Karya ini adalah hasil kerja saya sendiri kecuali nukilan, ringkasan dan rujukan yang tiap-tiap satunya telah saya jelaskan sumbernya.

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I hereby declare that the material in this thesis is my own except for quotations, excerpts, equations, summaries and references, which have been duly acknowledged.

27 Jun 2012

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**SENARAI SINGKATAN / SIMBOL**

AKyM	Ahli Keluarga Yang Menagih Dadah
%	Peratus
Bil.	Bilangan
BPT	Borang Penilaian Proses Terapi
CFT	Collective Family Therapy
Dlm.	Dalam
IKMP.1	Inventori Kesediaan Membina Pakatan Terapeutik
IKMP.2	Inventori Kesediaan Meneruskan
IKMP.3	Inventori Kesediaan Mengekalkan Pakatan Terapeutik
PAT	Penolong Ahli Terapi
PSP	Penagih Separa Pulih
PUSPEN	Pusat Pemulihan Narkotik

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<b>LAMPIRAN</b>	<b>PERKARA</b>
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2.	Jadual Perubahan Metrik Yang Dialami Oleh Keluarga Besar
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14.	IKMP.3
15.	Contoh Salinan Maklum Balas Subjek Kajian (Bahagian B, IKMP.3)
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**SENARAI SINGKATAN / SIMBOL**

AKyM	Ahli Keluarga Yang Menagih Dadah
%	Peratus
Bil.	Bilangan
BPT	Borang Penilaian Proses Terapi
CFT	Collective Family Therapy
Dlm.	Dalam
IKMP.1	Inventori Kesediaan Membina Pakatan Terapeutik
IKMP.2	Inventori Kesediaan Meneruskan
IKMP.3	Inventori Kesediaan Mengekalkan Pakatan Terapeutik
PAT	Penolong Ahli Terapi
PSP	Penagih Separa Pulih
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4.	Jadual Perubahan Metrik Yang Dalami Oleh Keluarga Kecil
5.	Jadual Perubahan Metrik Yang Dialami Oleh Keluarga Tambahan
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11.	IKMP.1 (Borang Ibu Bapa/Keluarga)
12.	IKMP.2(Borang Klien)
13.	IKMP.2 (Borang Ibu Bapa/Keluarga)
14.	IKMP.3
15.	Contoh Salinan Maklum Balas Subjek Kajian (Bahagian B, IKMP.3)
16.	Borang Penilaian Proses Terapi (BPT)

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# **BAB SATU**

## **PENGENALAN**

### **1.1 Pendahuluan**

Kontruks “pakatan terapeutik” (Rogers, 1957) juga dikenali sebagai “pakatan kerja” (*working alliance*), “pakatan rawatan”, “pakatan pertolongan” dan ada kalanya sebagai “pakatan” sahaja, yang melibatkan pakatan ahli terapi dengan klien. Para pengkaji mendapati bahawa pakatan dalam psikoterapi atau kaunseling boleh menjana sumber terapeutik yang bertenaga (Bordin, 1979, 1994). Konsep pakatan terapeutik ini seterusnya diperkembangkan kepada pakatan antara ahli terapi dengan ibu bapa klien selain daripada pakatan ahli terapi dengan klien (Horvath, 1994a; Shirk & Karver, 2003). Menurut Crits-christoph dan Gibbons (2003), terdapat hasil kajian yang menyarankan bahawa pakatan terapeutik sebahagiannya dipengaruhi oleh sifat semulajadi klien, manakala sebahagian yang lain dipengaruhi oleh kualiti intervensi ahli terapi.

Dengan lain perkataan, persepsi atau kepercayaan klien yang positif terhadap pakatan (mungkin dipengaruhi oleh budayanya yang menekankan kerjasama) adalah merupakan elemen penting kepada pembentukan pakatan terapeutik, selain daripada pendekatan ahli terapi. Dalam kajian ini, pengkaji menekankan pakatan sebagai sifat semulajadi klien atau subjek kajian, berlandaskan kepada budaya kolektivisme Melayu atas sifatnya yang saling bergantung dan amat menekankan hubungan silaturrahim. Kajian melibatkan hubungan penagih separa penuh Melayu dengan ahli keluarga mereka yang

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